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EVERYBODY'S ASTROLOGY

— BY —

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ASTROLOGY OR PSYCHOLOGY—WHICH?

Astrology should be investigated because it promises to solve many human problems, collective and individual, which cannot be solved by any other known means.

Questions arise as to whether astrology in its present form of praxis, or at least in its essential possibilities, is a true scientific means of solving any problems. What reasons have we for believing in astrology? Is it not true what we read in the encyclopædias, that astrology died with Copernicus' discovery, which established the sun as the center of our solar system? And then, supposing astrology is true, what good is it to know what "fate" has in store for us? These are the principal questions which earnest inquirers will ask.

When I became interested in the subject nearly twenty-two years ago I simply picked up the thing as I found it, looked it over, tested it by experiments and was convinced. This has probably been the method of inquiry employed by most others who have become its devotees. A direct and simple way of finding out if the pudding is eatable, but not always the most pleasant way for an epicure.

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The reader will have observed how all things, big and small, throughout nature, all operate on the same principle. Life in the great cell which we call our solar system, appears to live by the same law of revolution as the blood in our bodies, and as the atoms which compose it revolve in the greater cell, the molecule, at distances apart comparatively as great as the distances of the planets from each other. Modern science tells us that the electrons which compose the atom are not matter at all, but thought waves forming angles. All this motion and revolution become vibration and as it rises on the vibratory scale it becomes one color or another, one matter or another, in harmony or discord with other matter on a different scale of vibration. It forms laws of attraction, repulsion, joy and pain. We say it is life. Science tells us there is only *One Life.* Will those who profess to believe, as well as those who profess to disbelieve, if such there be, that the universe is *one verse* please explain how the conceited little pigmy atom, man, ever got it into his head that he is un-influenced, free and independent of the laws of the great molecule of which he is a part?

A psychologist, en route, made his introductory address to 2000 people at the Scottish Rite Auditorium, San Francisco, in the spring of 1921. The doctor made many statements, mostly very good and

very true. There were of course some with which the writer didn't quite agree, but which may nevertheless be true; however, there were a few statements made which positively did not match with the true statements. I have singled out one of these, the most important one, because it concerns my science. I have also singled out two of the doctors' good and true statements, also very important ones, because they are astrological maxims. I have placed them in contra-position, so that the very inconsistency of the contradiction may ignite and illumine the page:

"Astrology is not true."	"God is omnipresent." "The universe is one."

The doctor did not use the exact words, "astrology is not true," he said: "The planets have no more influence over your lives than the creases in your trousers," which voluble levity I am rendering in direct English. The doctor made the statement at his opening address, without waiting for invitation or question.

While some of us are more or less fixed in our ideas and adher firmly to the thoughts which we have become accustomed to think, there are also those of us who are changeable and readily adopt the new, which we at once embrace with vigor and enthusiasm until the next exciting idea comes along. Advocates of the

new ideas belong naturally to the cardinal (active) signs. They are born with the sun, the ascendant and most planets in cardinal signs, hence they become leaders. It is therefore natural that these advocates should walk rough-shoed over other and older ideas in their struggle to gain recognition for their own. A knowledge of this principle alone would make for self-knowledge and tend to make us broader and more tolerant.

Astrology, being older than history, has suffered repeated attacks from every upspringing idea throughout the ages. It is still with us and persistently gaining new ground after each rebuff. It is consistently expected that as our solar system is entering the sign of "the Man" (the humane, broad, scientific Aquarius) that astrology shall gain universal recognition—when calm and earnest students of a dispassionate science may well think it beneath their dignity to give cognizance to flippant utterances of superficial opponents.

If "God" means anything at all in the language of a doctor of philosophy, it may well be supposed to mean the Universal Mind, the thought behind matter, or that in which and by which everything is. Being also an "image" I have a few suggestions to offer on the subject: I swing my arms around—it influences every cell in my body. I think: I shall go

out for a walk—I start to move my legs and soon every cell, or minor universe of which I am the "God" are influenced by my thought in motion. Now, I am a universe, am I not? Then suppose the great Universal Mind, the all-God, moves his giant arm (if so I may express it) Jupiter to a trine aspect of collosal Sun. Has that so surely no crystallizing effect through the first breath of the new-born? A trine aspect is an angle, or distance apart, of 120 degrees. Crystallizing angles are called *aspects* and are based on the pyramid and the cube. They are measured upon the lines of the equator and the ecliptic. Water will crystallize perfect angles of 120 degrees, will it not? Is it so sure that a crystal formation means nothing to the myriad of lives in the little universe, the waterdrop? These queries seem to me quite related. Can intelligent people afford to scoff at the idea of planetary influences without giving it a fair test?

What is the medium through which we may suppose an effect from a planetary aspect? I would suggest—vibration. There is no limit to vibration. If it has a limit it exists only in our knowledge, not in Nature.

Before offering the reader any more speculative suggestions it will be necessary to clear the ground of a nauseating rubbish heaped up by our opponents.

It is really not worth the reader's attention unless he has admitted the silly nonsense of encyclopædic writers to a place in his mind. I will be as brief as possible:

"Copernicus discovered that the sun, and not the earth, was the center of our universe, so the Heliocentric system (sun in center) was established. The old Geocentric system (earth in center) with its superstition, astrology, died."

I hope to make it plain to the reader in a few words, that this view of the matter is bluntly wrong, if not indeed wilfully deceiving. When the ancient astrologers calculated eclipses they did so by the geocentric (earth in center) system, and their predictions were very nearly as exact by their crude means as are the moderns with their superior methods and instruments. There need be no doubt about the truth of this statement, for there are sufficient historical records to prove it. Now, how can this be true if Copernicus really did murder the geocentric system? The fact is simply this, that the astronomers of today are using the very same *geocentric* system in calculating eclipses. Also, they are using the very same *geocentric* system throughout the entire field of nautical astronomy, for how otherwise could the navigator make use of the astronomer's tables? He is not sailing on the sun, is he? The notion is really too silly

for mention. I trust I do not offend the reader's intelligence by assuming that he might possibly without thinking much about it have been deceived into believing such nonsense. Plainly, astrology, like navigation, depends on *relative* positions.

Pythagoras and his disciples taught that the sun was the planetary center and that the earth and the planets revolved around the sun, and yet a modern is given full credit for discovering an idea that was entertained 2000 years before him. Same as Darwin is looked upon as the father of evolution, while evolution was one of the fundamental teachings of the Veda bards, the Aryan philosophers of the earliest historic civilization.

John Kepler, universally regarded as one of the greatest of astronomers, said: "A most unfailing experience of the excitement of sub-lunary natures by the conjunctions and aspects of the planets has instructed and compelled my unwilling belief."

Richard A. Proctor, of modern esteem, said: "We refuse to examine into astrology." Yet a most active opponent. His voluble railings, anonymous and otherwise, permeate the astronomical literature. Alfred J. Pearce in his textbook quotes from an article in the *Cornhill Magazine* for July, 1877, "The planet of War," supposedly written by Mr. Proctor: . . . "But if Mars were in truth the

Planet of War, if his influence poured from near at hand upon the nations of the earth, excited them to war and bloodshed, we might well fear that the coming months would bring desolation on many terrestrial fields. Moreover, twice during his time of greatest splendour his rays will be closely conjoined with those of the malignant planet Saturn."

Mr. Pearce comments as follows: "At the time the foregoing paragraph was written, the writer shared the belief of the Russian commanders that the crusade against Turkey would be but a military promenade, and would be ended in a few weeks. The fearful holocaust of victims to the unsuccessful attempts to take Plevna by storm (the sacrifice of life being greater than any known for centuries past) attested the power of Mars and the validity of his right to be called "The Planet of War." That this effect was anticipated can be proved by reference to Zadkiel's Almanac for 1877. After the contributor to the *Cornhill Magazine* had exhausted the whole of his ingenuity and recources for arguments against the influence of Mars, it was an exceedingly cruel fate to have them scattered to the winds by means of the very circumstance to which he appealed as a test (Mars' nearest approach since 1798). Perhaps the words of Longfellow (in his poem addressed to the planet Mars) have recurred to his mind:

"O star of strength, I see thee stand,
And smile upon my pain!"
(Pearce: page 23, vol. 1, old edition.)

Simon Newcomb, of course, rejected astrology. He also wrote a book on the future impossibility of the flying machine.

I once made bold to approach a "great" astronomical authority. He gave the following characteristic answer: "Modern astronomers do not believe in astrology." Later this noted newspaper scribe became infatuated with the subject. There was also a lady of charms in the astrological society. Alas! like the morning star—but to be as brief: astrology was promptly declared taboo and all astrologers consigned to the rack by the morose savant. Emerging from the repair shop for cracked brains, the professor claimed he had discovered what St. Matthew says no man shall ever know, except by the signs and events—the day when the sun comes into "the Man." But he refused to give his discovery to the world for fear that astrologers might learn the secret whereby to cast a correct horoscope. Bless his chilled heart, the "precession" of the equinoxes does not affect the casting of the horoscope at all and but triflingly subsequent calculations. We are not reckoning by constellations, but by *the signs*. Our mundane equation base is *the equator*. The ecliptic intersects the equator at the same

two points now as ever and forever. The division of the equator into 12 houses and that of the ecliptic into 12 signs are according to crystallization laws, same as the aspects. The "precession" is along the ecliptic. It is a receding motion of our sun and planet family at the rate of 30° or one sign, per 2160 years. Selah.

Camille Flammarion, a former opponent, declared recently: "Astrology is a science worthy of notice to say the least."

John Flamsteed, the first astronomer Royal of England, gave this, the truest verdict of any critic that I have read of: "I found astrology to give in general strong conjectural hints, not perfect declarations."

Now, to return to the psychologist: He is a most interesting person, and his argument, which I will come to shortly, is the most ingenious one ever launched by any opponent. I heard him later in Oakland. He was giving a course in vocational guidance to some 800 students. Six evenings for twenty-five dollars per head. And here, to my surprise, the whole evening was given to the reading and demonstration of Frank Theodore Allen's "Birthday Key," a tiny astrological leaflet, which my friend Allen had sent me many years ago. This was an exact reprint by "The Mastery Press." And then I realized what it

means to be a great psychologist: 800 students at $25.00 each, one evening of which course would net about $3000—and for an astrological sun reading! I have too much sympathy for my own kin to want to see an obscure astrologer try a stunt like that. And now I know I have got the reader guessing: "Well, then the doctor believes in astrology after all?" Not so. He believes in the influence of the sun via the subconscious mind, that is to say: "Man partook of certain foods at certain seasons of the year. This gave to certain children certain characteristics, which when recorded were mistakingly attributed to the astrological influence of the sun, and the recording so suggested itself to the subconscious mind of the race, that children ever since have continued to be born with the characteristics of their sun signs."

I concede gladly that in a superficial degree the doctor's argument is true. There has been, to my knowledge, only one other contra argument made that had in it a superficial degree of truth. This other was made by Camille Flammarion, our former opponent, many years ago. Obviously to astrological students, however, the doctor's explanation has much wanting; for there are many factors besides the sun, that are in many instances far more demonstrable of their influence than the sun sign. Certainly these cannot be explained away by the same psychological process as

feeding—recording— suggestion to the subconscious, since they have not been popularly known either in ancient or modern times, for instance, the rising sign. It is a common observation among astrologers that as the sun's place by sign gives the keynote to the individual or *latent* nature, or what psychologists call the "unconscious" or "subconscious" mind, so the rising, or ascending, sign gives the keynote to the personality, or *expressed* nature of the individual, or "conscious mind" in psychology.

The argument is well calculated to enhance the power of suggestion in the minds of the doctor's superficial listeners, on the principle that every little bit that is taken from Peter and given to Paul will give Paul just a little bit more.

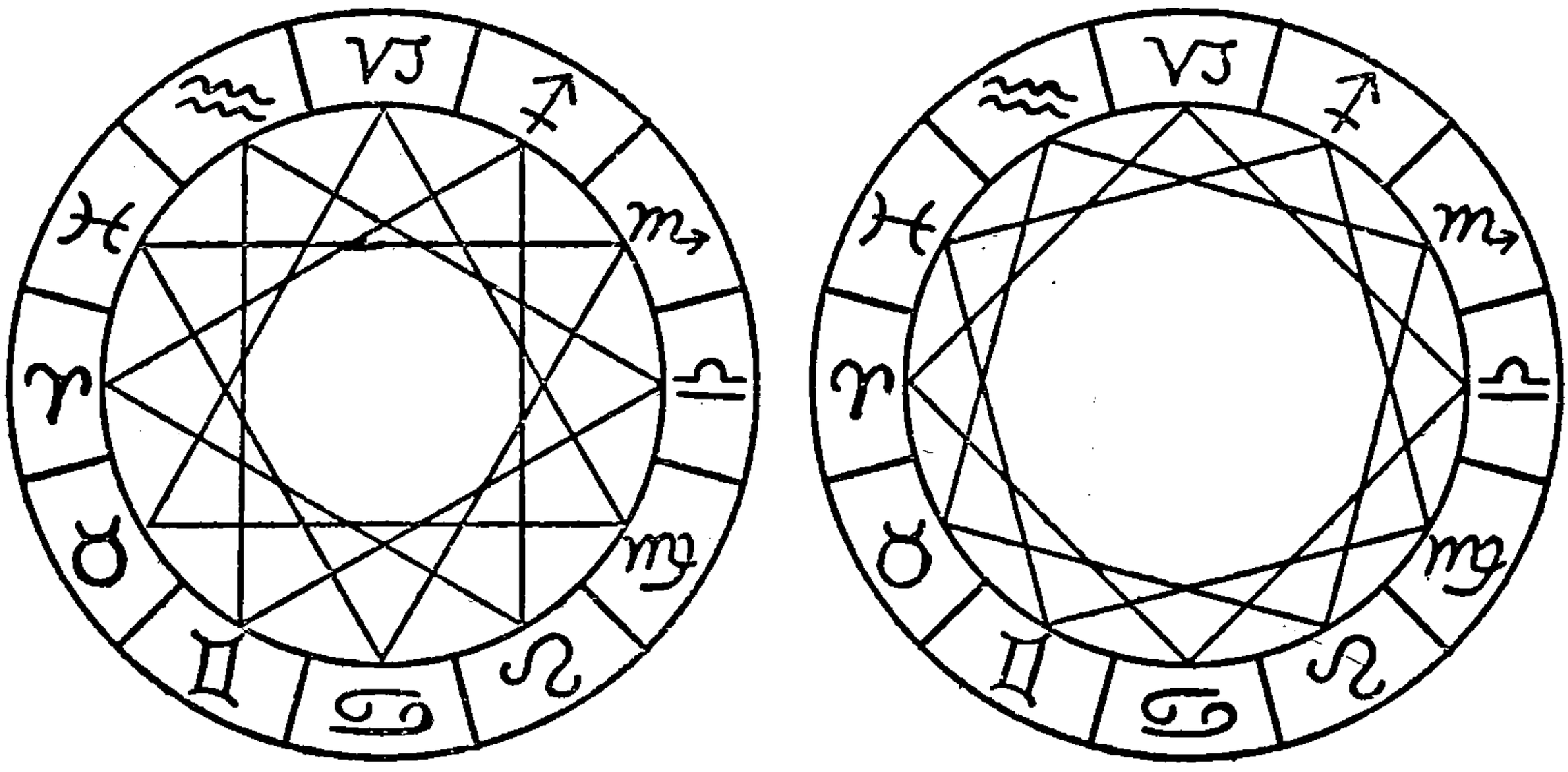
Another argument made by the doctor to the effect that events will transpire, both as to time and nature, because of suggestion to the subconscious, does not accord with the results of mathematical investigation, which prove that events of the past are in evidence about as promptly as are those of the future. Yet, also in this there is a tiny superficial truth and a lesson for those who would under-rate or ignore the power of suggestion.

Whatever may be said in an attempt to prove that the conditions of life are the net results of suggestions from our subconscious and conscious, our ancestors

and present surroundings, cannot in the least render unprofitable the study and praxis of astrology; on the contrary, psychologists would be especially benefitted by knowing upon a mathematical bases, where and when to apply their suggestive powers.

It has long been my regret that neither of the many elaborated and expensive text-books on the astrological market do present a fairly plausible hypothesis on the modus operandi, and it is an equally welcome and elucidating idea which thus occurs to my mind, this, that our earth may have a subconscious mind of its own, which by some process wholly psychological in nature may influence and be influenced by and merge into that of the other planets, sun and moon included and even the distant stars. Perhaps in the last analysis, after having passed through the initial quack stages of self-importance, psychologists will not regard astrology as un-psychological, when they may wisely follow the precedent of other religio-science cults, of which I wish to mention the Hermetists only, and whose doctrines are inseparably linked to astrology, the science which I should like to term: *Cosmic Psychology.*

READINGS OF THE TWELVE SIGNS



The four triangles within the zodiacal circle indicate the four "triplicities," viz: the *fiery*, the *earthy*, the *airy* and *the watery*. The fire signs are (follow the triangle) Aries, Leo and Sagittarius; the earth signs, Taurus, Virgo and Capricorn; the air signs, Gemini, Libra and Aquarius; the water signs, Cancer, Scorpio and Pisces. Those are the elementary natures of the signs.

The three squares indicate the constitutional natures thus: The *cardinal* signs (also termed *movable*, or *active*) Aries, Cancer, Libra and Capricorn; the *fixed* signs, Taurus, Leo, Scorpio and Aquarius; the *common* (or *mutable*) signs, Gemini, Virgo, Sagittarius and Pisces.

These elements are an index to the sign readings, same as the horoscope is an index to a life reading.

Aries, ♈, the Ram: March 21 to April 20.

Quick and daring in thought and action, lively and energetic. Impulsive, enthusiastic, self-assertive and aggressive. Venturesome, resistful of control. Very determined. Excitable, and fiery in temper.

When ascending (in addition to the above) the body is generally lean, but strong and enduring and of average height with wiry brown or reddish hair, light complexion. A broad forehead and pointed chin. A keen eye. A brisk lively gait. Liable to hurts about the head and face, and loss of hair.

Taurus, ♉, the Bull: April 20 to May 21.

Determined, patient, slow, plodding, thorough, methodical and practical. Reserved, firm and unchangeable. Slow to anger but furious when angered. Great vitality and endurance. Fond of good eating, especially rich foods, ease and comfort.

When ascending, the body is generally stout and rather below the average height. A round thick neck and round face. Dark hair. Eyes dark, large and pensive. A measured, decisive step. Liable to throat afflictions.

If born about May 19, especially if close to sunrise the eyesight is afflicted.

Gemini, ♊, the Twins: May 21 to June 22.

Very adaptable and versatile. Kind, congenial, tactful and inoffensive. Great readers and talkers. Inquiring. Quick witted, and quick to learn. Changeable, restless, and dislikes to be alone.

When ascending, the body is straight and generally slender and rather tall. Dark hair and brown eyes. Long arms and hands that are always busy with something. In short, Gemini persons are exceptionally expressive in hands, feet, eyes and tongue. Well shaped forehead, oval face. Liable to hurts about the arms and shoulders.

Cancer, ♋, the Crab: June 22 to July 23.

Very tenacious and very prudent. Receptive, sensitive, sympathetic, shy and reserved. Strongly attached to home. Morbidly introspective. Fond of history and tradition. Often collecting antiques and curiosities. Intuitive. Negative and mediumistic.

When ascending, gives a body of medium height, weak and unproportionate, a large upper body and slender limbs. Hair brown, complexion sandy or pale, and blue eyes. A round face. Crablike manners and a graceless gait. Liable to digestive troubles.

Leo, ♌, the Lion: July 23 to August 23.

Forceful, magnetic, generous, and impulsive. Strong and ardent love natures. Moved through the heart rather than through reason. Commanding, resolute, courageous and high spirited. Sometimes boastfully asserting his superiority. A staunch friend and a noble enemy.

When ascending, the body is usually large, well built and of a stately carriage. Ruddy complexion, light brown or golden hair and blue or gray eyes. A sonorous voice, and elastic step. Liable to hurts to the back.

The days about July 28 and August 18 give weak eyes, especially when born close to sunrise.

Virgo, ♍, the Virgin: August 23 to September 23.

Critical and discriminating. Fastidious about food. Alert, inquisitive, ingenious, studious, industrious and smart. Neat and orderly. Fond of the artistic. Apt in the languages and elocution. Good business abilities.

When ascending, the body is rather short. The face appears triangular, the forehead being broad and well formed. Dark brown hair, brown or gray eyes and a sallow complexion. Somewhat jerky movements in walking. Liable to stomach troubles.

Libra, ♎, the Balance: September 23 to October 23.

Intuitive, perceptive, impartial, just and harmonious. Amiable and diplomatic. Comparing and reasoning. Artistic aptitude. Loves music, singing and dancing. Changeable, and moody and somewhat fickle. Light and suave. Inclined to build castles in the air. Easily disturbed like the balance.

When ascending, the body is generally above medium height, in youth slender and growing stout in later years. Symetric form and fair complexion. Brown or dark hair and blue eyes. Head and face of fine proportions. Square faced. Polite and graceful deportment. Weak kidneys and the small of the back.

Scorpio, ♏, the Scorpion: October 23 to November 22.

Cunning, secretive, austere and determined. Ardent love natures. Self-centered, jealous, resentful, vindictive and uncompromising. Ever ready with stinging sarcasm. Industrious, strong willed and self-assertive. Silent, subtle, tricky, and surprisingly heroic in danger.

When ascending, the body is large boned and stout, strong and robust. Hair and complexion dark. Eyes dark, sharp and penetrating. Square face and large teeth. Abrupt in manners. Determined steps in walking. Liable to troubles with the genitals.

Sagittarius, ♐, the Archer: November 22 to December 22.

Direct and outspoken. Benevolent, hearty "good fellows," democratic, unceremonious and very independent. Unconventional, impulsive, sympathetic and ever ready to help a good cause along. Given to prophecy. Love sport and the outdoor life.

When ascending, the body is generally tall, of athletic build. Dark brown hair and dark eyes, sometimes gray. An open genial contour. Oval face. A carefree carriage. Liable to hurts to hips and thighs.

The days about November 30 and December 16 and 19 give weak eyes, especially if birth is close to sunrise.

Capricorn, ♑, the Goat: December 22 to January 20.

Capricious, suspicious and melancholic. Industrious, persevering, orderly and systematic. Conventional, economical, selfish and ever on the alert and aspiring for material benefits and positions. Organizing and managing aptitudes.

When ascending, the body is weak, but tenacious to life. Small stature, ill-formed, dark complexion, dark brown or black hair and small dark piercing eyes. Thin neck and pointed features. Liable to consumption, and weak knees, apparent in the walk.

Aquarius, ♒, the Man: January 20 to February 19.

Humane, kind and obliging, constant and reliable. Retiring, refined, artistic, studious and inventive. Quiet, extremely sensitive and subject to psychological conditions and impressions. Natural readers of human nature. Lovers of science, literature and art and well at home in cultured society.

When ascending, the body is seldom above medium, of fine build, round features, rather delicate. Sandy or dark flaxen hair. Restful eyes. Calm and reflective manners. Liable to injury to the legs.

Pisces, ♓, the Fishes: February 19 to March 21.

Sensitive and very mediumistic. Sympathetic and gentle. Negative, shy, timid, loyal and dependent. Confiding and trustful. Easily led. Fond of sensation and inclined to drift. Lovers of peace, ease and security. Habitually live in their feelings.

When ascending, gives a small stature, fleshy, weak and tired. Brown hair and water colored eyes. Round face and small teeth. Walks with a waddling gait. Frequently troubled with their feet.

The days about February 27 give weak eyesight, especially if born close to sunrise.

READING THE CHARACTER FROM THE SUN SIGN AND THE RISING SIGN

The first paragraph of the foregoing sign readings applies to the sun sign; the whole of the reading applies to the ascending sign. The reader is referred to the table of ascending signs to be used when the birth hour is known. Should date of birth fall within three or four days of the date when the sun enters a new sign, the individual then partakes of both signs. Similarly, though in a much lesser degree, will the person partake of two signs should the extreme beginning or end of a sign be found on the ascendant. The person is then said to be born "on the cusp." The difference here is however quite readily perceived, as in the case of twins who are born each on the other side of the cusp.

It will be found that the mental characteristics are more in evidence than the bodily. The latter seem more subject to modification by hereditary conditions.

The popular "Solar Readings" divide humanity into twelve groups. By combining the sun sign and the ascending sign judiciously (in the manner of an astrologer) we obtain 144 groups. That such a combination is far superior to the singular sun readings

will at once become apparent to the observer. Nevertheless, nothing better than a general accordance can be expected, considering that the sign positions of the sun and the ascendant are only two of many factors subjected to analysis and synthesis when properly delineating character from a horoscope; but they are important factors and the only ones that can be considered on this narrow scheme.

The reader may now proceed as follows: Select from among your acquaintances any one who comes near to being a type of one of the signs, then get that person's birth date. Letting him keep the hour to himself, or meanwhile he may inquire of the parents. (The birth hour is roughly known to a majority of the younger generation.) Put the middle of the rising period of the sign describing the native on a slip of paper and, holding your hand over it, request your "subject" to announce the hour. I have turned that stunt with general success on many occasions. When removing my hand I let him gaze at the hour on the slip. This never fails to produce an effect upon those present. The party himself may be a "hard case" and you may have to put up a bet to make him go to the trouble of interesting himself in himself. Of course, the bet, to be on the square with an honest disbeliever, should be one against twelve, since there are twelve signs and you are to guess the right one, but he may

not understand this (they don't always), and you, having the advantage of this much knowledge, can afford to be generous with your "victim." You will make mistakes, but you can pick types enough to come out winner in the long run, and many more than are needed for proof.

In this demonstrative manner I once guessed the exact date of a child's death. I was given four months to go on,—that means 120 to one. I put down February 7. The father denied it, saying, "it was in February, but it was on the 8th." But those that were present gave me full credit for having come surprisingly close. The next day the father admitted that my guess was absolutely correct, as he recalled having received a telegram on the 8th, stating that the child died on the 7th, at 11 p.m., "but," said he, "the stars had nothing to do with that, for she died of pneumonia, and if she hadn't caught a cold on a certain occasion she wouldn't have died,—no, your astrology is all bosh!"

Now, Mr. Psychologist, did I kill that child by suggestion?

This happened about twenty years ago, when I was not able to attempt such fine guesses and had an astrologer to help me out. I have made a few guesses of more practical value since then, such as are not for publicity.

To illustrate the *combination reading* with an example: A man is born April 10, at 7 a. m., Chicago, Ill., before 1883. Referring to the table of rising signs, as will be explained, we find his ascendant in Taurus. We then have an Aries individual and a Taurus person. Aries is *active,* that is "quick," "impulsive," "excitable," etc. (see sign reading) while Taurus is *fixed,* or "determined," "slow," "reserved," etc. He is also of a *fiery-earthy* nature (see left-hand diagram). Accordingly we judge our man is inwardly active, though his actions, or expressions, would indicate the reverse. Hence he is a man who will "use his head to save his feet," capable of accomplishing much without seeming to be in a hurry. Well adapted for city life as he will readily turn its many comforts to practical use. If well bred, refined, or repressed, he will win his way through diplomacy. If a man of the rough and the wild—like unpolished rice, whole wheat, or unrefined brown sugar, with the natural, active, health producing elements intact—in terms of "*cosmic psychology*" I would say, his latent fires unrepressed—he is then a "bully," yet preferring the easy practical way, avoiding, if possible, the exertion and discomfort of a fight. Add to this combination the possibility of a prominent Mars and beware lest he gets "mad." Had he been born two hours earlier, he would have been an Aries man in and out—ever

ready for the fight, a pioneer type with an eye for risk and excitement.

Had the native been a woman, the same individual would express through the same person *and through the feminine sex,* which would modify according to the additional repression imposed on her by our ethic rules and custom.

People who are born at sunrise are generally the easiest read, their sun and ascendant being then in the same sign, unless date be near the 21st. Sunrise people are the healthiest as are also those born in the spring months. Noon people are most successful, their sun being elevated, in or near the mid-heaven, the house of position, honor and business career.

If the reader will familiarize himself with the two little diagrams, the symbols and order of the signs and their relation, one to another, whether in "trine" (triangle) meaning *harmony,* or in "square," meaning *discord,* he will soon know more than has taken six pages of sign readings to express. It is well to memorize the symbols, as they and their names aptly express the sign's nature. Notice also that, according to their order, the signs relate to the various parts of the body, as Aries to the head and Pisces to the feet, expressive of "the Grand Man of the cosmos."

TABLE OF ASCENDING SIGNS

Latitude 40° North

	Dec. 31		Jan. 31		Feb. 28-29		Mar. 31		Apr. 30		May 31	
Sign, 0°	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.	h.	m.
Libra.....	*11*	*24*										
Scorpio.....	1	54	*11*	*52*								
Sagittarius...	4	26	2	24	12	34						
Capricorn...	6	48	4	46	2	56	12	54				
Aquarius....	8	43	6	41	4	51	2	49	12	51		
Pisces.....	10	09	8	08	6	17	4	16	2	18	12	16
Aries.....	11	22	9	20	7	30	5	28	3	30	1	28
Taurus.....	12	34	10	32	8	42	6	40	4	42	2	40
Gemini.....	2	01	11	59	10	09	8	07	6	09	4	07
Cancer.....	3	56	1	54	12	04	10	02	8	04	6	03
Leo.....	6	17	4	16	2	25	12	24	10	26	8	24
Virgo.....	8	49	6	47	4	57	2	55	12	57	10	56
Libra.....	11	20	9	18	7	28	5	26	3	28	1	26
Scorpio.....			11	48	9	58	7	56	5	58	3	56
Sagittarius...					*12*	*30*	10	28	8	30	6	28
Capricorn...							*12*	*50*	10	52	8	50
Aquarius....									*12*	*47*	10	45
Pisces.....											*12*	*12*

TABLE OF ASCENDING SIGNS

Latitude 40° North

	June 30		July 31		Aug. 31		Sept. 30		Oct. 31		Nov. 30	
Sign, 0°	h.	m.	h.	m.	h.	m.	h.	m	h.	m.	h.	m.
Aries.....	11	30										
Taurus.....	12	42										
Gemini.....	2	09	12	07								
Cancer.....	4	04	2	02	12	00						
Leo.....	6	26	4	24	2	22	12	23				
Virgo.....	8	58	6	56	4	54	2	55	12	53	10	55
Libra.....	11	28	9	26	7	24	5	25	3	23	1	25
Scorpio.....	1	58	11	57	9	55	7	56	5	54	3	56
Sagittarius ..	4	30	2	28	12	26	10	28	8	26	6	28
Capricorn...	6	52	4	50	2	48	12	50	10	48	8	50
Aquarius....	8	47	6	45	4	43	2	44	12	42	10	44
Pisces.....	10	14	8	12	6	10	4	11	2	09	12	11
Aries.....	11	25	9	24	7	22	5	23	3	21	1	24
Taurus.....			10	36	8	34	6	36	4	34	2	36
Gemini.....			12	03	10	01	8	02	6	01	4	03
Cancer.....					11	56	9	57	7	55	5	57
Leo.....							12	19	10	17	8	19
Virgo.....									12	49	10	51

THE TABLE OF ASCENDING SIGNS

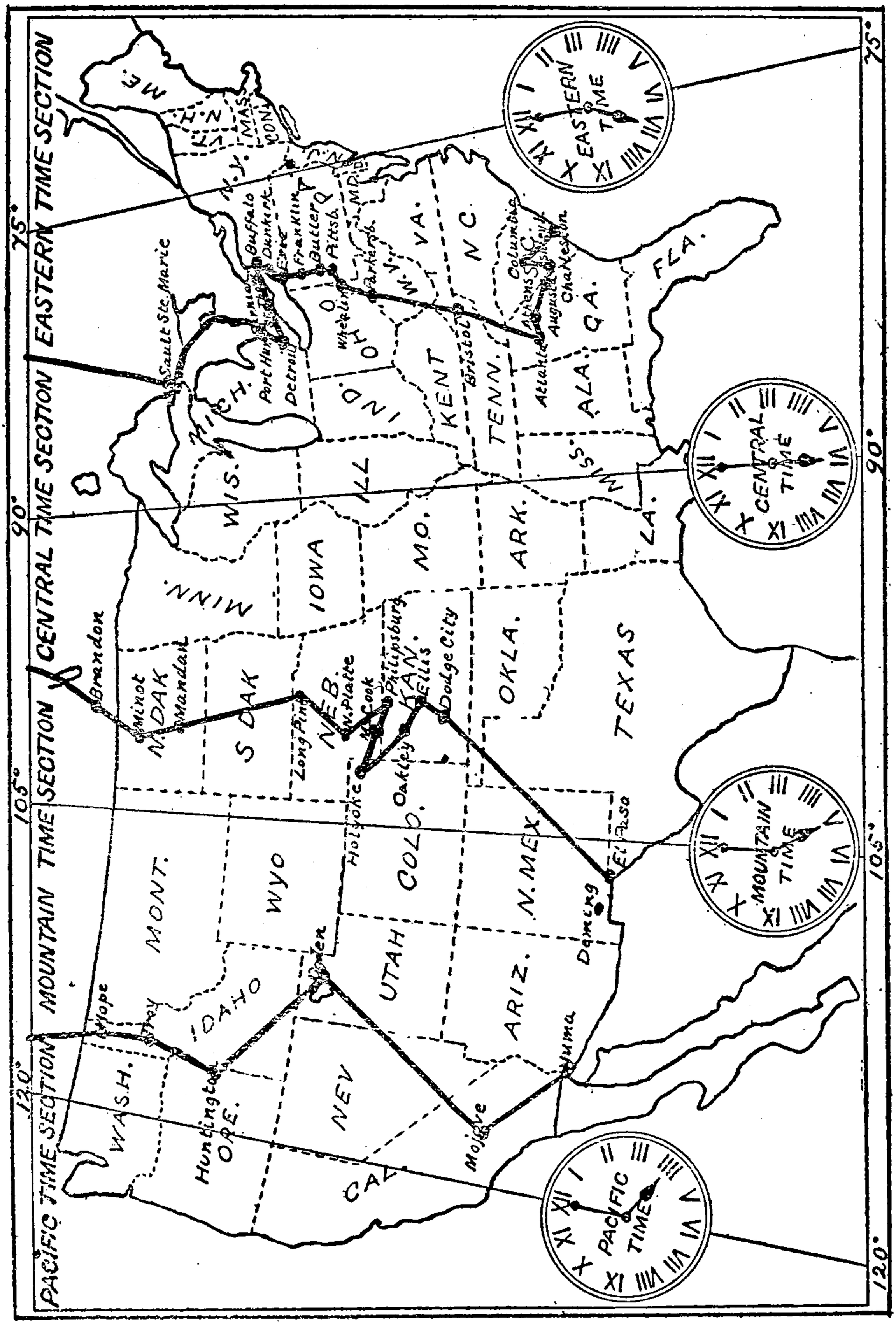
This table will apply roughly to anyone born near the 40° latitude in the north hemisphere. It gives the hour and minute when each sign is rising, that is, when it begins to rise and when it gives place to the succeeding sign. It is calculated to accord with the months half way between the two leap dates in 1920 and 1924 and therefore in using it for leap years and common years alike there will be a general error of a couple minutes after 1901 and four or five minutes for the latter part of the 19th century. Also, being made for the Central standard meridian, it is correct for the United States chiefly. At other parts of the world there will be an additional error of one minute for west Europe and two or three minutes for Asia. When the birthplace is north or south of the 40° latitude a margin for error of three minutes for every degree must be allowed. This, however, only when Cancer or Capricorn or their adjacent signs are rising. When Aries or Libra or their adjacent signs rise allow half that amount. The time given is when each sign begins to rise. For example, Aries will rise from 5:28 to 6:40 a.m. on March 31, and Taurus from 6:40 to 8:07. The hours above the horizontal line are *before* noon and those below it are *after* noon. They

extend from about midnight to the following midnight (civil time). The hours in italics belong to the previous or following day. The last day of each month is given. To get the time for intermediate dates subtract four minutes for each day elapsed since the table date or add four minutes for each day previous thereto. Taking the nearest date will give nearly exact results.

In this way the table may be used for as high a latitude as 45°. Above that the error will increase for the signs as mentioned, when an allowance of five minutes and more per degree for the Cancer and Capricorn signs would render the table often useless. Below 40° it may be used more freely as the allowance for error may be decreased.

After some experience the reader may be able to tell without referring to the table just about what sign is rising at a given hour on a given date. For example, if birth was in January at noon, Aries or Taurus would ascend; if at midnight, the opposite signs, Libra or Scorpio would ascend. If birth was at sunrise, the sun sign of course would ascend, in this case Capricorn or first part of Aquarius; if at sunset, the opposite sign, Cancer or first part of Leo, would ascend.

Map of Standard Time Sections



TIME AND THE MAP

The map of the standard time sections in the United States is carefully drawn from all the data given in "The Pathfinder Railway Guide" and is in general agreement with a similar map given in the American Section of the Encyclopædia Britannica in an article on horology.

My next book will be a comprehensive, plain primer, which will give full account of time and the standards in this and other countries (a sadly neglected and bungled matter). Here it will be sufficient to mention that on November 18, 1883, the standard time system was adopted in the United States. The table of ascending signs is calculated on the bases of mean time, so the birth hour of a person born since the afore mentioned date must first be converted into local mean time. This is done by allowing a correction of four minutes for every degree east or west of any given standard meridian. If *west* this correction is *minus*, if *east*, *plus*. For example, San Francisco lies in longitude 122½°, which is 10 minutes in time west of 120° (the Pacific standard meridian). So when the clocks of San Francisco since 1883 show noon, it is then 11:50 a.m. by local mean time.

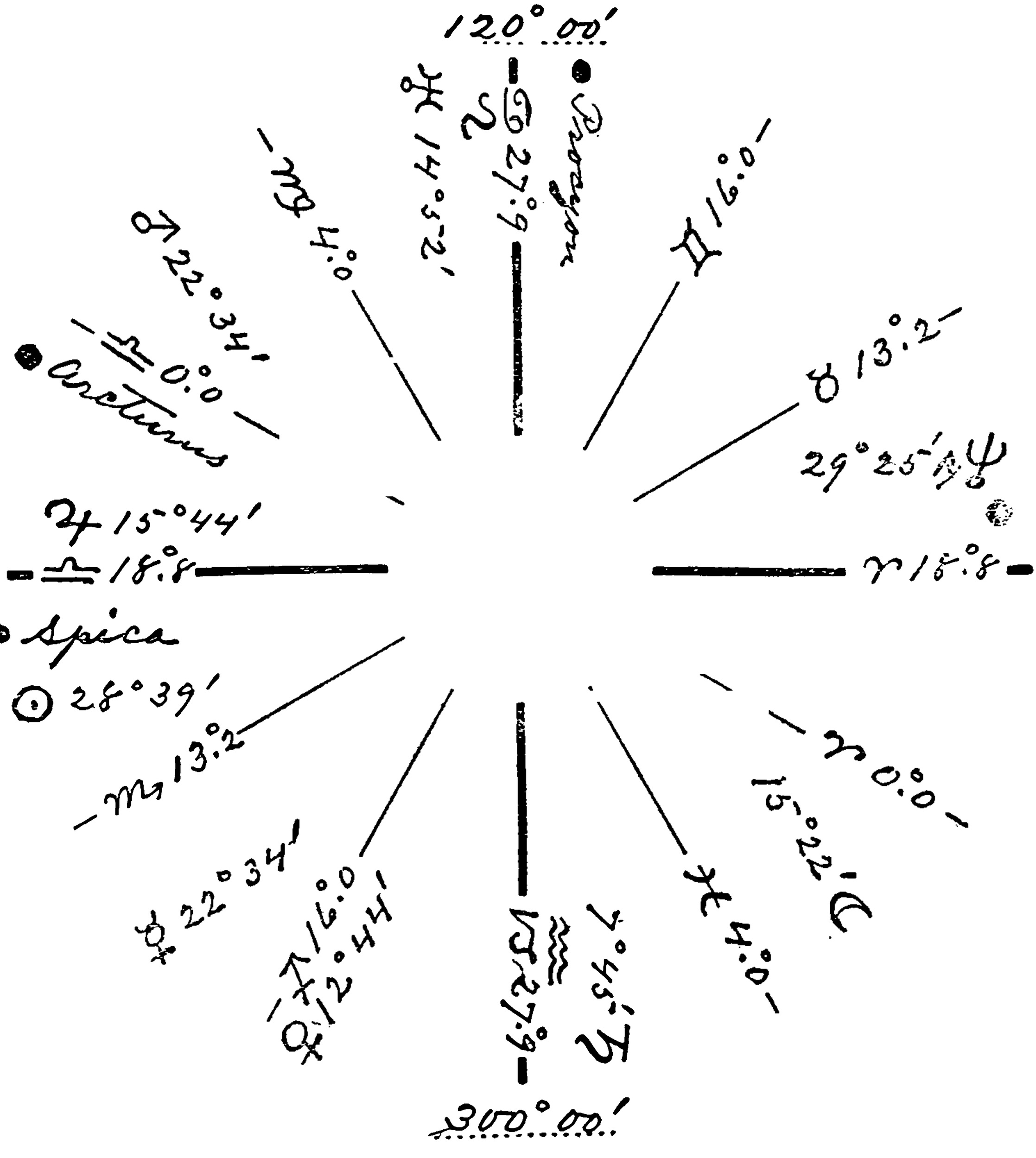
During the war we moved the sun back one hour to save on the daylight, so here we have an additional correction to apply. From the last Sunday in March to the last Sunday in October, 1918 and 1919, clocks in United States were one hour in advance of regular standard time.

It will be observed that the dividing lines between the four time sections do not run straight and midway between the standard meridians, as is often assumed. For example, the line which divides the Pacific and the Mountain sections runs through Hope, Troy, Huntington, Ogden, Mojave and Yuma. The dividing line between the Mountain and Central sections even crosses the Mountain standard meridian at El Paso.

ANNOUNCEMENT

The last leaf of this booklet presents a fac-simile of a postal card from my teacher, the late Joseph G. Dalton, the author of "The Spherical Basis of Astrology" and other standard works of unapproached calibre. The publishing of that postal card constitutes my first reply to an unfounded sneer received from an eastern publisher in January, 1914. A complete answer will appear in due time in the form of a new and superior "Spherical Basis."

ILLUSTRATION OF PRINCIPLE



This is my birth horoscope. *Hora scopus* means in English one of two things: *Hour pointer* or *hour view*. Consequently there can be no such thing as a horoscope without the hour as its bases. Fortunately my mother distinctly remembered that "the clock

struck six in the morning just as I was born." However, the correctness of that old time country clock she was not so sure of. But the obvious indications of the figure erected for 6 o'clock showed that the time could not be many minutes wrong. In fact, the two most important events in my life, having then transpired, accorded with their most appropriate primary arcs so closely that a correction of less than two minutes in the birth hour brought them to time to the exact months of their occurrences. These arcs were: Ascendant parallel Moon in the zodiac falling due at my age of nearly 7, and Meridian conjunct Uranus in zodiac and in mundo falling due at my age of nearly 18. The first event was my adoption by relatives, involving a two days' voyage, mainly by water. The other event was the death of my adoptive father, which completely changed my career and sent me traveling over the world.

When I became interested in astrology, Uranus was just then transiting over the radical place of my Venus. Almost invariably astrologers have taken up with astrology under some Uranus influence, which shows that Uranus has an affinity for astrology. At my birth Uranus was rising on a line passing exactly over Baltimore, the birthplace of Joseph G. Dalton. Mr. Dalton became my private instructor in the mathematics of astrology. As I journeyed across that

horizon line for the first time a few years previous, I was just then reading some occult literature, also for the first time in my life, and which took my interest and finally led to an all-absorbing interest in astrology.

The Moon-culminating line of my birth runs over the San Francisco Bay and central over Oakland. The meridian (or culminating) line of primary Moon's body at my age of 30 falls within 1° of the longitude at which I built my cabin at that age. This line runs now slightly on the other side of the cabin, and will recede as time goes on. I have been a resident of Oakland and later San Francisco and Libra Cabin for many years. I seem to have found my location. My traveling propensities are satisfied by my going back and forth between Libra Cabin and San Francisco.

Of course, the psychologist with his "subconscious" on the brain will be muttering: "Suggestion!" As the Frenchman would say: It is to laugh. I knew nothing about this locality system at the time I built my cabin and there is not one among a hundred astrologers who may read this and who will not rub his eyes over some of these strange terms. In fact, it was years after I found my location that I stumbled onto the idea during one of my reveries right in this cabin. The idea so impressed me that I instantly

recorded the time of its conception. Years later I got into correspondence with an astrologer of unusual calibre, who had developed a complete system upon the same idea. Still later I discovered the nucleus to that very same idea expressed in a few words in an old out-of-print text-book, so there is really "nothing new under the sun."

Again I can hear my psychologist retort: "How do you know that your subconscious mind did not solve your locality problem ten million years ago while yet in your ancestral body of a jelly-fish?" Of course I don't know.

Among spiritualists there are some, who being tutored and controlled by astral disbelievers in astrology, for such intelligences there are also in that realm, whether it be inhabited by dispersoned individuals or by the mere thought forms of the subconscious is not for me to say. These people assert that when an astrologer makes a successful prediction it is because the long and tedious process of calculation makes it possible for "the spirits" to inspire the astrologer with the true vision of the future.

With an "ism" or "ology" on the brain we are not really arguing in order to eliminate our prejudices and retain the golden truth; our object is to make it thoroughly known to all concerned that *I* am right and *you* are wrong.

Many will reject my views, and that is as it should be; for as we vibrate differently so must we think differently. A few will accept my views, and like a seed sown in fertile soil—may it grow.

There is but little of the radical portents of my horoscope that may be of any special interest to my readers. The mundane parallel, partile sextile and mutual reception of my Mercury and Mars may interest the student and professional astrologer. This configuration is quite obvious and on seeing it for the first time it instantly arrested my attention. Numbers were my hobby already before I could add and subtract. Consequently my interest in astrology has been mostly limited to its mathematical development, which is more in line with astronomy. But, unlike unfortunate Mr. Proctor, mathematicians are usually poor diviners, while diviners are usually poor mathematicians. These two seem to vibrate on a different scale, they respond to different sounds of the celestial tuning fork. They do not harmonize, hence their clashes. And as it takes a natural born diviner with long experience to be a good reliable astrologer, I shall refrain from passing around the astrologer's business card. My natural field of endeavor at present is that of the *ideal* astrologer's (not the regular kind) servant—his "hod carrier." To this end am I planning. In a few years hence I shall

bring to the market a set of mathematical tables of a kind and calibre such as the astrological world of today has never dreamed of.

Several astrologers, on seeing the position of my Jupiter have remarked hastily and unobservant of my less obviously, but severely afflicted mid-heaven, that I ought to be a financier. Nevertheless, Jupiter is my "saving grace." I have had many a narrow escape, but no more than slight scratches. Am generally fortunate in the narrow paths of life and am agreed to remain happy with small means. Inasmuch as this "Dr. Jekyll" (♎) has "Mr. Hyde" well hidden in a much repressed *latent* (♎♏) he is still unmarried, and, his Neptunian prospects being somewhat doubtful, he is solemnly warned not to commit it till he is old and needs a nurse.

Some astrologers seem to take pains to hide their horoscopes, not only from the public, but even from their fellow students. I believe the most valuable informations are gathered from the study of ones own horoscope, and the interested friends who have allowed me to delve into their lives are welcome to this glance into mine.

The above brief commentary on a nativity must suffice as an example in the solution of some of life's problems and as a hint on how astrology may serve as a guide to those who wish to live wisely and seek

happiness in their own natural field of endeavor and thereby avoid the miseries consequent upon our trying to do the things that are for someone else to do and our trying to be where we do not belong. We have a "free will" (so called) only to the extent that there is lubricating space in a well running machine. Too much play room and the end is near. Mother Nature is too wise to give to her children free scope without specific individual and personal limitations, so she builds around them hour-scopes for their own protection. She will not allow foolish man the chance privilege to throw monkey wrenches into her machinery and therefore, while we are by our latent natures urged on to live up to the full of our possibilities, we are promptly slapped by a kindly paw when we attempt to climb the strong walls of limitation built by her laws of birth. Such is the argument, —plain and irrefutable. Do not let any psychologist, however great in "gab" and "get" play upon your vanity with flattering suggestions that you are "supreme," free and unlimited, for it is barely possible that you may believe him and go climbing on to pinnacles not meant for your present needs and from which the law of reaction will as surely pull you down, and you may suffer a fall from which you will be in pains to recover.

"ACCIDENTAL COINCIDENCES" HOW TO FOIL THEM

When in a game of cards the four aces "happen" to be in one "lucky" hand as if by "accident" it is called in scientific language an "accidental coincidence."

Those of us who have studied and marveled at the work of the Great Architect, wherein we find the geometric design in its minutest particles as well as in their immense aggregate, we know that in such a structure there really can be no room for happenings by luck or accident; therefore, and notwithstanding its being the cause of deception in our judgment, we reject the word coincidence in its accidental sense, but we accept it in its orderly co-related significance. *Sidus* is Latin for *a planet* or *a group of stars.* Figuratively it is used in allusion to the influence of the stars. If *sidus* is the root of the word *co-in-cidence,* the word is self defining; when joined to the word *accidental* it becomes as absurd as "common sense," "free will," "scare-crow," or delicious mudpie.

The judgment of sage and fool alike is prompted by impulse. We are therefore always prejudiced, pro or con, on any disputed question and prone to form

premature opinions. A mathematical method of guiding and checking the judgment is therefore imperative to the investigator. I am about to present an idea, which I will illustrate by two simple examples.

Let us take the supposition that personal characteristics coincide in a certain measure with the nature of the rising sign at birth. There are 12 signs. I select from my audience 12 typical persons who know their birth hour. We will suppose that I guess correctly only one, failing on 11. The result is then termed *negative*. Suppose I hit 8 and miss 4. Any reasonable person will accept such result as proof, still I may have been just "lucky," it may have been an "accidental coincidence." But suppose in a long series of experiments I hit more than 1, we will say, my average score is 2 against 10. This would prove the supposition true, but only in a small degree, or my knowledge as very limited.

Some may protest my right to pick the types and insist that I take 12 persons by turn. My reason is that there are but few simple types, most are complex, that is, commixtures of several signs due to the planetary combinations, and being able to judge only from the effect of the rising sign, therefore I reserve the right to pick the types. If there were no truth in the supposition it could make no difference whether I pick or take by turn.

For another example, let us take the supposition that changes in the weather coincide with the time of the new moon. First we must decide on a certain locality and on what is to be reckoned as changes. We will say there are 28 days in a Lunar month. Let us allow 24 hours before and after the exact hour of the new moon as a margin for the supposed influence to work out a change. This gives 2 days to the 28, or 1 to 14 as a negative score. Or we may prefer to give the influence a working margin of say, 4 days, in which case we get 4 to 28, or 1 to 7 as a negative. That is to say, any score above the negatives, 1 to 14 or 1 to 7, whichever we choose, shall determine the degree of influence effective upon the weather from the one single factor, the new moon. Read the article on *Weather* in Wilson's "Dictionary" and try as suppositions the various moon changes mentioned. Test them singly or simultaneously over a period of two or four years in your home district.

These two examples are so simple that everybody can understand and work them. Without some such method much fine discrimination will be needed to eliminate ambiguities and determine the relative truth in all questions, simple or complex. By the aid of a deck of cards it should be possible to outline a checking system in tabular arrangement of double, triple and quadruple index, according to the complex-

ity of a given supposition. Meanwhile experimenting with the cards will give one a good general insight into the nature of the inquiry.

The lax apprehension of deception from the ever-present "accidental coincidences" is what leads the credulous to "find within themselves the means of believing in a thousand times as much as there is to believe in." On the other hand, an exaggerated apprehension of the same thing has lead the incredulous to persist in rejecting everything until forced to accept. Too frequently our great men of science, and educated people generally, exhibit a vain pride in such incredulity, as if it were more becoming to the intellect to be out of balance one way rather than the other way. Certainly credulity and incredulity as well are both synonyms for an unbalanced judgment.

It is almost unbelievable that science has no mathematical system for guiding and checking the judgment, and yet I know of none, the large inquiring world knows of none, and if any exists it is evidently not in working order, since our worthy teachers are forever disputing amongst themselves over simple, but important life issues, which may be easily tested by experiment and final conclusions guarded against deception from "accidental coincidences" by simple mathematics.

CONCLUDING REMARKS

If the limited introductory message of this booklet has fulfilled its obligation and induced a desire for further knowledge on the subject, the reader may procure an ephemeris of the year of his birth through any occult book store. Zadkiel's or Raphael's will do. Several occult publishing houses keep them in stock. The best books are Pearce's "Text-book" and Wilson's "Dictionary." Simmonite's "Arcana" is a bungled book of erratic assertions and many mathematical errors (the table of five place proportional logarithms alone has over 40 errors), yet a valuable book for real students, is most original and full of clever observations, but is not for the beginner. "The Language of the Stars" by Burgoyne, the author of "The Light of Egypt," is the best primer. There are books galore with astrology on the cover and of mixed contents, of doubtful contents and of no contents at all. "Heliocentric" too, why not? The worst trash "sell like hot cakes" one book dealer says. For the reason that the public at large takes but little interest in astrology as a science and has no notion whatsoever of its vast possibilities, the mass of the cheap and popular astrological literature simply caters to idle curiosity and thereby contributes to condemn a worthy science to ridicule and contempt.

See *Announcement* on page 34

THE SPACE BELOW IS RESERVED FOR POSTMARK

POSTAL CARD.

THE SPACE BELOW IS FOR THE ADDRESS ONLY.

Mr. Magnus Jensen
664 18th St.
Oakland Cal.

6 Boylston Pl. Boston, Jan. 18, 1905.

In mine of Dec 31 I failed to note your letter of Sept. 11, which was mislaid. In that you, first of any one in the world, discovered that the poles of 11th & 3d are usually not the same (& it follows that those of 12th & 2d also are not) I examined your calculations, & at once studied this thoroughly. The result, with Tables of true poles, will soon be in the Yellow bag. Have just read & returned proofs of them. Leo says are to be in February if possible, & probably not so soon. You say that in the brown there are only errors were corrected in my article. This is not to me. All copies I saw were bad. Don't be too afraid that Art. L N, they often fail. Will send you an interesting book in a few days.

Your friend, D. G. Dalton.

See Announcement on page 34

"To every thing there is a season, and a time to every purpose under the heaven:

"A time to be born, and a time to die; a time to plant and a time to pluck up that which is planted;"

A time to write books and a time to publish what is written, a time to start in business and a time to study, a time to travel and a time to marry, a time to be the president of the United States and a time to saw wood, a time for everything under the heaven.

If our farmer was not to some extent a practical astrologer, his field would be bare and his barn empty. Even his rooster goes to roost with the sun and crows with the sun. Most men care not if it be the sun or a gas jet, as long as they can see to read the newspaper.

If we would apply more astrology to our daily lives, this world would be a better place to live in.